God in tlieir knowledge, they can easily contrive to form a god to-their own taste, by directing their eyes to certain objects, and slmtting them to all others.

" Man," says one of the most ingenious and profound writers of these latter days—we mean Vinet—" has never failed to make a god of his own image, and his various religions have never surpassed himself; for, if by these he imposes on himself acts and privations which he would not otherwise impose, those toils which are of his own choice do not raise him above himself. Hence those religions do not change the principles of his inner life: they subject him to an external sway only to leave him free at heart/' Our ideas of God thus originating in our own hearts can never be made to rise higher than the fountain from which they have flowed. Hence the need of a revelation from a higher source to make known a God, not after the image of man, but a God after whose image of heavenly descent man may remodel his character., and thereby exalt it to *n* heavenly elevation and brightness.

UTor will the progress of secular knowledge counteract this native tendency of the human heart. It may direct the stream. into a new channel, but it cannot dry up the native propensities of the heart in which this inclination originates. The fundamental human error, which assumes one form iu the ruder and uncivilized ages and nations of the world, takes another shape in those countries which have made greater progress in the arts and sciences. Polytheism vanishes only that; pantheism may take up its place; arid the sole difference between them is, that while many errors lodge in the former, all errors take refuge in the latter. God ceases to be regarded with superstitious awe; but it is only that he may be esteemed a mechanical force, a philosophic abstraction, or a splendid imagination, as gorgeous, but as unsolid too, as a gilded cloud. In

the former case, God did possess an influence on the character, at times for evil, but at times for good; under these latter aspects, he exercises no influence whatever, but is a nonentity in power, us lie is conceived to be a nonentity in reality.

Of the lour sources from which mankind derive their idea of God, the fii^t and the third are attended to with greater or loss care by the thinking mind of the present day. Hence we find that, in the common views of the Divine Being, there are ex-